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THE
M A N
FOR
HEAVEN.

A Sermon Preached at the Court
to his Majesties Household,
Anno Domini, 1637.

By IOHN GORE, Rector of Wenden-
lofts, and Preacher of *S. Peters* in Corn-
hill, LONDON.



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(3)





The Man for Heaven.

PHILIP. 3. 20.

*Our conversation is in Heaven, from whence
also wee looke for the Saviour, the Lord
Iesus Christ.*



EE Honourable and Honoured
Courtiers, here is a Text of Scrip-
ture fit for persons of your rank
and quality. A text that will learn
you so to demean your selves, so
to order your Conversation in this
World, that after you have been Courtiers on
Earth, you may be Courtiers in Heaven; after you
have conversed with men, you may converse with
God; after you have served and attended our gra-
cious King and Queene below, you may be prefer-
red and taken up by the Angels of Heaven to ac-
company and attend the King of Glory above.

Certainly, if there be an *ἔσχατος* an Heaven upon Earth, an Estate of Majesty, Height and Glory; Heare it is, and you are those that are advanced, and enstated in it; Let mee only advise you (as a poore unworthy Messenger of Christ) to take heed and beware of Capernaums Doome, *Mat. 11. 23.* *And thou Capernaum which art exalted to Heaven shalt be thrown down to Hell;* Oh pray to God that ye may escape that wofull *precipitium*, that dismal, that dolefull, that deadly Down-fall: Rather (as *Salomon* saith) let your way be upward, direct your steps and courses to Heaven-wards, and labour every day to arise in your care, in your zeale, in your devotion to God, that you may come neerer to Heaven at night, than you were in the morning; that so even while you live and converse on Earth, you may be truly and rightly said to have your conversation in Heaven. For so speakes my Text of some, and God grant it may bee spoken of us all, that *Our conversation is in Heaven, from whence also we looke for the Saviour, the Lord Iesus Christ.*

In which words there are two generall parts to be observed: First, the excellency of the Saints (*they have their conversation in Heaven.*) Secondly, the expectation of sinners, (*from thence also we looke for the Saviour, &c.*) First, what is meant by conversation. Secondly, how we that live and converse on earth, can bee said in proper sence to have our conversation in Heaven.

The first of these may be considered in foure circumstances.

1. That

1. That a mans conversation is *Res continuata*, a constant, a settled, continued thing. It is not one or two, or some few particular actions that do denominate a mans conversation, but the generall course and current of his life; which if it be rightly ordered, as it ought to bee, then it is termed an Honest Conversation, 2 Peter 2. 12. (*Have your conversation honest among the Gentiles.*) if otherwise it be idly and unprofitably mispent, then it is termed a vaine conversation: 1 Pet. 1. 18. (*ye are redeemed from your vaine conversation.*) That which brings a man no profit, no credit, no comfort in the end, that's a vaine conversation: And God forbid that any Christians conversation should be so vaine. This we know, that as there is no man so bad but he may do some particular actions that are right and good; as God said of *Abimelech*, Gen. 20. *I know thou hast done this thing in the integrity of thy heart*: that one thing he did well, though his conversation went another way; so on the contrary, there is no man so good, but he may do some particular actions that are vile and bad; as tis said of *David*, he was upright in all things, save only in the matter of *Vrsiah*; In that one thing hee failed exceedingly, though the whole streame of his life and conversation went right to God-ward.

It is with a Christian in this world, as with a Ship that goes to Sea, They are bound for such a Coast, that way they layle, and thither they direct their voyage; now there may come many a contrary storm that may turne them cleane back, or drive

drive them quite another way : which for the present is a great trouble and grieve unto them, but as soone as ever the storme is over, and the Sea is calme, they hale and toyle and never are at rest, till they have recovered themselves, and are gotten into the right way againe. So fares it with a Christian soule; such a one is bound for Heaven, that's his home, that's his harbour, that's the Haven where he would be; now there may come, and daily there doth come many a crosse, many a corruption, many a pleasing, or unpleasing temptation that turnes him cleane another way, into the way of sinne and wickednesse, or turnes him clean back from the way of Grace and goodnesse; which for the present (like the divisions of *Ruben, Iudg. 5.*) must needs cause great sighings and thoughts of heart; and indeed hee is never at quiet in his mind, nor at peace in his conscience, till by the mercy of God he have recovered himselfe by repentance, and come back to his old comfort and conversation againe. So the meaning of the Text is this; that it is not enough for a man to look to Heaven at some particular times, as in the time of sicknesse, of sorrow, of extreme adversity; (as the manner of the world is) for then the wickedest man that is, will peradventure have an eye to Heaven.

Iust as you see a Hog, that never looks to Heaven, till he be over-turned, and cast upon his back, then he looks to Heaven, and cryes; whereas if you do but let him loose, that he gets upon his legges

leggs againe, hee returnes with his snout to the earth, and looks to Heaven no more; so fares it (I feare me) with many a carnall man, that seldom or never looks to Heaven, till hee bee overturned in his credit, overthrown in his estate, or cast upon his back on the bed of sicknesse and death; then he *lifts up his eyes to those Hills from whence cometh his help*, (as *David* speaketh:) whereupon if God do but set him at liberty, and restore him to his health, that he get upon his legs againe, hee returnes like a Hog to his old swinish disposition, & looks no more after Heaven, till he be cast down again into the like distresse. Thus it is, but thus it should not be: If you desire to have comfort from Heaven in your sicknesse, let your conversation be there in your health; and that not for a fit or a brunt, but in a constant, & settled, and continued course of life; that like as it is said of God, *Deut. 11. 12.* that *his eyes are upon the land, from the beginning of the yeare, to the end thereof*; so let thine eyes be upon God from the beginning of the day, of the weeke, of the yeare, even to the end and consummation of thy life. You know what our Saviour said to those Jews which beleevd on him, *John 8. 31.* *Si manseritis in me, If ye abide in mee, then are ye my Disciples indeed.* They that only come to Christ, and make profession of Christianity for a time, and then like *Demas* fall away, and embrace this present World; these are but disciples in name only, like *Labans* Images, that were called Gods, when they were but blocks:

B

Those

Those and none but those are disciples in deed and in truth, that do as their master did, of whom it is said, *Philip. 2. 8.* that *Hee humbled himselfe, and became obedient unto the death*: He was not only obedient in his death, submitting himselfe to all the cruelty, all the infamy, all the extremity of pain and shame that God or man could lay upon him; but He was obedient unto death; that is, (as *Beza* expounds it) unto his Dying day, from the beginning of his Incarnation, to the very end of his dissolution: Here's the Load-star that wee must all bee guided by, let us beare the same mind, and hold the same resolution, that our Saviour did, to become obedient to the death, (or as *Iob* speaketh, *Cap. 27. 5.*) *not to leave our innocency till wee die*; then may we take it as an undoubted evidence and assurance to our soules, that wee, even wee our selves are of the number of those blessed Saints that have their conversation in the Heavens. This is the first circumstance to bee considered, that a mans conversation is *Res continuata*, not a sudden or a momentarie, but a constant and continued thing.

2. A mans conversation is *Res manifesta*, an open and a manifest thing: the Conscience of a man, that is secret, knowne only to God; but his conversation that is evident and apparent to the world. So the meaning of the Text is, that it is not enough for a man to have a care of his conscience inwardly towards God, but he must have as great

a care of his conversation outwardly to the World. That like as it is said of our Saviour, *Luke 9. 53. They knew what hee was by his face, because (saith the Text) his face was as though hee would go to Ierusalem:* So should a good Christian be known by his face (that is) by his outward carriage and conversation to bee one that is going to Jerusalem that is above; If thou beest such a one, let it be thy principall care to lead thy life in such a way as God doth best accept, in the way of Godlineffe and honesty, in the way of temperance and sobriety, in the way of truth and sincerity; that the World may see by thy life, that as thou dost live and move in God, so thou dost also live and move to God. As *Alexander* once gave order that the Grecians and Barbarians should bee no longer distinguished by their garments; but (saith hee) let the Grecians be known by their vertues, and the Barbarians by their vices: thus should a Christian bee distinguished from a carnall man, not by his habit, but by his heart, not by his estate and condition, but by his wisdom and conversation, being such (as *St. Paul* speaketh) as becometh the Gospell, *Philip. 1. 27. The works of the flesh are manifest (saith the same Apostle) and so should the works of the spirit bee also.* As it is said of the Kings daughter, *Psal. 45. 13. She is all glorious within, and her cloathing also is of wrought Gold:* so should every Christian soule, which is the Spouse of Christ, and the daughter of the King of Heaven, bee all glorious, or rather

indeed all gracious and all vertuous, both within and without: And as it is said of the Arke of God, *Exod. 37.* that it was *over-laid with pure Gold both within and without*: so should every Christian pray, that he may have a good conscience as the overlaying of gold within, and a good conversation, as the overlaying of gold without; *providing things honest, not only in the sight of God, but also in the sight of men, Rom. 12. 17.* And this is the second circumstance to bee considered in our conversation; namely, that it is or ought to bee *Res manifesta*, a manifest thing.

3. A mans conversation is *Res familiaris*, a friendly, or a familiar thing; You know there is no one thing that breeds so much entirenesse, so much familiarity and acquaintance among all sorts of persons, as living, and loving, and conversing together: So the only way to bring a man into an humble familiarity and acquaintance with his God, is to bee conversant in holy duties, and to have his conversation in the Heavens. It is the phrase of *Iob*, (and I do not remember that I find it any where but in that book) *Iob 22. 21.* *Acquaint thy selfe with God, and shew thy good shall come unto thee.* *Asuesce cum Deo*, (that is) Accustome and inure thy selfe to walke with God, as *Enoch* did; to talke with God, as *Moses* did; to seeke the face of God, as *David* did: make not thy selfe a stranger to God now, lest he know thee not, lest hee own thee not, at the later day,

day, when thou and all the world will bee glad to claim acquaintance of Him. But some may say; What am I, or what is my fathers house, that I should dare to thinke of being acquainted, with so great a Majesty, as is the Lord? that is too familiar a word: I answer, according to the common proverb; *volenti non fit injuria*, That which is an injury to our thinking, is no injury to him that is willing and desirous of it. Now you shall observe that all the persons in the Blessed Trinity, are so farre from taking ill at our hands, that they do even desire and wish for sinfull mans societie. God the Father he desires it, *Esay 1. 18. Come* (saith God) *let us reason together*, let us parley, let us confer, let us be familiar (as it were) and renew our old decayed acquaintance, which hath slept so long, and been so unkindly laid aside. In the originall it is, *Adeste, & increpemus*, come let us chide together; as one friend chides another for being strange and aloofe, & taking distaste without a cause: And this is it, makes God to chide us as he doth, partly by word of mouth, in the Ministry of his Word; and partly by Act and Deed, by sending his reall Judgements into the World to plague us for sinne; which *David* calleth *Incrépationem Domini*, the chiding of God, *Psal. 18. 15.* and all for our aversenesse, and aloofenesse in this kind, that wee will not come at him to renew our acquaintance with him, by a sound and serious humiliation, as his mercy, and our dutie

doth require. God the Sonne, Hee desires our acquaintance likewise, as you may read, *Iohn 5. 39. Yee search the Scriptures* (saith Christ) *and in them ye looke to have eternall life, and yet ye will not come to mee that yee might have life.* We deale just with our Saviour, as one said of his Friend or Father, *Si bene essem sine te, nunquam venirem ad te*; If I could bee well without thee, I would never come at thee: It is our illnesse, and our weaknesse, our lamenesse, and our sicknesse, that makes us to repaire unto Christ, or else (I am afraid) wee would seldome or never come at him. As for the Holy Ghost, *David* calls him a *Loving Spirit*, *Psal. 143. 10.* a Spirit that loves the company and the conduct of a poore sinner (*let thy loving Spirit lead mee into the land of Righteousnesse*;) it is not only a *leading Spirit*, but a *loving Spirit*; a Spirit that loves to lead us, and to carry us into all truth, into all goodnesse, and to guide our sinfull feet into the way of peace; wee read of divers that were condemned in Scripture, for having to doe with Familiar Spirits, and justly, for what gracelesse wretches were they that durst bee familiar with those evill spirits that were the mortall enemies of their soules; that durst to harbour those hellish Serpents in their bosomes, that stung their Soules to death eternall: And oh, what a blessed and a happy thing it were, if we were but halfe so desirous of the familiaritie and

and acquaintance of the Good Spirit, as they were of the evill ones; then as *Iob* speaks in the place fore-named, *Inde proventus erit bonus*, thereby good shall come unto thee: Good to thy estate, thou shalt prosper by it; Good to thy children, they shall flourish by it; Good to thy name, thou shalt have credit and reputation by it; Good to thy body, thou shalt have health and protection by it; but speciall good shall come to thy Soule, thou shalt have mercy, and peace, and salvation by it: Thou shalt have his good Word to instruct thee, his good Angels to guard thee, his good Spirit to comfort thee, and above all his good Kingdom to receive thee. Therefore, if thou lovest thy selfe, and tenderest thy owne good, let thy conversation with God, bee *Res familiaris*, a free, a frequent, and a familiar thing.

Lastly, if wee take the originall word *πολιτευμα* in the native and proper sense, as it signifies the traffiquing and trading that one Merchant or one Citizen hath with another, then it affords us this consideration; That to converse or to have commerce with God, is *Res questuosa*, the gainfulest trade, and the richest marchandise under Heaven. For if wee beleeve the Apostle; Godlinesse is no vile commodity, but exceeding gainfull, yea gaine it selfe, yea and great gaine too; (if not to the purse, yet to the Conscience; if not to the estate, yet to the soule.

foule it is) for it hath the promises not only of the life that now is, but of that which is to come. There bee many that say (saith *David*, *Psal.* 4. 6.) *who will shew us any good?* It is not the saying of one man, or of some men, but of many and of most men, who will shew us any Good; all their desire is to listen and inquire who can tell them of any good purchase, any good bargaine, any good fortune that may concerne them, or come to their hands; let the party that shewes it bee who hee will, if hee shewes any good wee love him, wee thank him for it: Behold here is one (*Saint Paul* by name) that shewes us *Summum Bonum*, the Greatest Good, the truest and surest Gaine that is to be had in all the Christian World: and that is to keep a Factory in Heaven (as it were) by the meanes and mediation of *Jesus Christ*, to deale betwixt God and our own Soules in a secret and a sacred commerce, to exchange our Prayers for his Favours, our duties for his Mercies, and so to drive a Spirituall trade in the City of God; And this will bring us into such a way of profit, that wee shall gaine Wisdome and Grace, and Comfort and Credit in this life, and a Crowne of Eternall Glory in the life to come, and now judge your selves whether to have our conversation in Heaven bee not *Res quaestuosas*, a gainfull thing.

I come now to the second generall proposition

on of my Text, which is this: How wee that live and converse upon Earth, can bee said in proper sense to have our Conversation in the Heavens? I shall answer it foure waies.

1. *Per Elevationem*, By lifting up our hearts and minds, and Soules to God. Wee read, *Levit. 11. 21.* that those *Reptilia*, those Fowls or other Creatures that crept on all foure, were Abomination in *Moses* Law, the people might not eat nor touch them; but those that had legges and wings to leape withall, and to lift up themselves from the Earth toward Heaven, those were cleane in Gods account. This was certainly a symbollicall type to signifie unto us, that those Christians that are alwayes creeping (as it were) and crawling and groveling upon the Earth, alwayes minding earthly things, and setting their hearts upon the muck of this World, they are uncleane and Abomination to the Lord: But they that have the legges and wings of Faith and fervent Prayer, to leape (as it were) from the Earth, and to lift up themselves towards Heaven in their ejaculations and devotions to God, they are those whom God accepts. An Angell once cried, *Revel. 8. 13.* *Woe, woe, woe to the inhabitants of the Earth. Inhabitantibus, non Accolis* (saith a Father) not to the sojourners and strangers of the Earth (as all good Christians are, whose Home is

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Heaven,

Heaven, and the Earth but a place of their pilgrimage for a time.) But the woes are to the serled Inhabitants of the Earth, who so fixe their hearts on the Earth, that they make it their Heaven; like that Cardinall that would not change his part in *Paris* for his part in Paradise: or like the Children of *Reuben* and *Gad*, *Numb.* 32. 3. that desired to make their stay on this side Jordan, and let their brethren if they listed passe over into the Land of promise; for their owne parts, they liked well of the place where they were, and did not desire to remove, because it was a place fit for their Cattell. In like sort, they that make more account of their cattell, than they doe of their conscience; and doe more esteeme the pleasures and profits of a life temporall, than the incomprehensible joyes of the life eternall; they that so love the Earth, that by their good wills they would not leave it for Heaven: Woe bee to them three wayes: first, woe to them in life; secondly, woe to them in death; thirdly, woe to them after death: or thus, woe to their bodies, woe to their soules, and woe to both body and soule together in that woefull place of torment. In a word, therefore if we desire to escape this threfold woe, and that it may bee well with us both here and hereafter; let us doe by our affections, as Husband-men do
by

by their come, if it lie low in a damp room, it is in danger to putrifie, and corrupt, and stink; therefore they convey it and carry it up into some higher room that is farther from the Earth, and neerer to Heaven, and there it is safe. Such a damp place is this sinfull World, therefore if thou wouldst preserve thy affections from stench and corruption, carry them up on high, lift them up to Heaven by divine contemplations, and by a divine conversation, and then they are out of danger. We should frame our affections in forme of a ship, which is close downwards, and open upwards, in an hearty desire of a Heavenly condition. One faith well, It is with Men, as it is with the Moone: When the Moone decreaseth, it is close above, and open below; Contrarily, when it increaseth, it is open above, and close below: So if our minds, (as Nature hath framed our hearts) bee close downwards, using the World, as if wee used it not, and enlarged upwards in seeking and sighing after the things that bee above; then tis a happy signe of our increase in grace and favour with God, and an infallible evidence to our soules, that though our abode bee below on Earth, yet our conversation is above in Heaven.

2. *Per Anticipationem*, you that desire to have Heaven hereafter, must begin your heaven here, by Anticipation; and that three waies:

C 2

First,

first, take direction from Heaven in all your wayes and actions; doe as ship-men doe at Sea, because they have no common Road, nor beaten Path to sayle by, they take their direction from the starres, and guide themselves by the Heavens; so because in this World (which is as brinish with sinne, as the Sea is with salt; and as dangerous to the Soule, as the Sea is to the ship) there is no common Road (as I may say) no beaten path to Heaven, so few there bee that goe that way; let every one that desires to walke safely, take heed of walking rashly, and following the lusts, devices, and desires of his own heart, but let him looke up to Heaven for direction, and desire God to be his guide and conduct; saying and praying in the words of the Prophet *David*, *Psal. 48. 14. Thou O. God art my God for ever, oh bee thou my guide unto the day of death.* Secondly, learne the language of Heaven while yee are here; as one that is to travell into a forraine Countrey, will if hee can possible learne some part of the language of that countrey before-hand, that he may not be altogether to seeke when hee comes into a strange place: So if Heaven bee (as I hope it is) the Countrey and the Kingdome that yee all desire to live in; bee carefull then while yee are here to inure your selves to the language of Heaven ere ye come there,

there, (that is) to blesse God, and praise him, and speake good of his Name: for as terrene, and fordid and base discourse is the language of the World, and lying, and lewd and profane discourse is the language of Hell: So pious, and profitable, and divine discourse, that savoureth and rellisheth of the Grace and good Spirit of God, that's the language of Heaven: learne that. Thirdly, labour to get a Temper and a disposition fit for Heaven; As God hath given the fowles a Temper fit to live in the ayre, and fishes a Temper fit for the water; and creeping things a Temper fit for the Earth; so desire of God to frame thy heart to an Heavenly disposition, and to give thee a Temper fit for Heaven.

Certainly Carnall Men mistake Heaven, taking it to bee only a place of Rest, but not a place of righteousness; a place of happiness, but not a place of holiness; so that if a Carnall man should bee admitted to peepe into Heaven to see what is there adoin, to see how the Glorified Soules and Spirits are alwayes lauding and magnifying their God and Saviour, alwayes taken up with Holy and Heavenly exercises and employments; hee would loath no place so much as Heaven, as being no wayes agreeable, but altogether contrary to his temper and disposition: He that is weary of one Sabbath here, how will

hee brooke an eternity of Sabbath hereafter: *if the Foot-men have tyed him (as Jeremy speakes in another case, Jerem. 12. 5. how will hee doe to hold pace with the Horse-men: Hee that thinks too much of that little holinesse that God requires in his Saints on Earth, how will hee comply with that excellency of holinesse that is in the Saints, and blessed Soules in Heaven. In a word then, as wee all hope to have *Carnem Angelificatam* (as *Tertullian* speakes) to have Angell-like bodies hereafter; so let us labour and pray that we may have *Animas Angelificatas*, Angell-like Soules while wee are here; that wee may wholly addict and give our minds to doe Gods will on Earth as it is done in Heaven, that we may begin our Heaven here in Grace, and perfect it hereafter for ever in Glory.*

3 A man that lives on Earth, may bee said to have his conversation in Heaven, *Per Charitatem*, by holy Charity, which is nothing else but a divine love to God, and to all Goodnesse. Hee that is a truly Charitable man on Earth, is *in ultima & proxima dispositione*, in the last, and likest, and neereft disposition to the Glorified Saints in Heaven: For this wee know, that most of those other vertues wherein men excell on Earth, do faile and cease when the Soule returnes to Heaven; Our Faith, that shall cease, for wee shall then
see

see the beatificall face of God ; and the blessed reward of the Godly, which we now beleeeve unseene.

Our Hope, that shall cease ; for wee shall then enjoy the good things wee hoped for : no more need of Anchour when wee are past the Sea of this world, and landed upon the shoare of Heaven. So likewise Patience shall cease, for there shall be no more pain ; and Continency, for there shall be no more temptations ; and Mercy, for there shall bee no more objects of misery : Only Charity, that remaines and abides, and accompanies the soule into the kingdom of Christ, and of God ; that's a Grace that is begun on earth, and never ceaseth in Heaven ; it is a celestially, a heavenly quality, whether it bee in men or women ; in persons of noble, or of meaner rank. It is true, all have not meanes alike to expresse their charity to those that are poore and needy ; therefore you must know, that Charity is twofold ; there is the outward charity of the hand, and the inward charity of the heart ; this later is that which God requireth equally of all, both rich and poore. It is like that Tribute of the Sanctuary *Exod.* 30. 15. wherein there was an equall Rate set for the Ransome of their lives, that the poore paid as much as the Rich : so a poore man may have as Charitable an heart, as a Rich man, though

though God have straitned him in his means that he cannot have so charitable an hand: you see 1. Cor. 13. that Charity which the Apostle so magnifies, and extolls above all other gifts, is only this inward Charity (*Charity envieth not, is not easily provoked, seeketh not her own; but hopeth all things, beleeueth all things, endureth all things &c.*) all this reflects upon the heart, and therein a poore man may abound, as well as a rich; In a word then, if God have clipt thy wings, and cut short thy estate, that thou canst not have a charitable hand; yet howsoever retaine a charitable heart, and what thou wantest in substance make up in prayer. This is the third way, whereby a man that lives on earth may be truly said to have his conversation in heaven.

4. The fourth and last way, is, *per Claritatem*, by brightnesse and shining in Grace, and good works; Heaven is a shining place, full of splendour, lusture and glory, and such are all the soules that dwell therein. The Prophet tell us *Dan. 12. 3. they that be wise shall shine as the firmament, and they that turne many to Righteousnesse shall shine as the stars for evermore.* The firmament that shines by day, and the stars they shine by night; the meaning is, that they which are truly vertuous and wise, *eruditi & erudientes*, the practisers, and the teachers of wisdom; they that are wise themselves,

selves, and they that make others wise, shall shine as the Firmament in the day-time of their life, and as the Starres in the night when they are dead and gone; they shall shine in Grace here, and in Glory hereafter. Though for a time they bee over-clouded (as it were) with Crosses and Corruptions, which darkens and obscures the lustre that is in them; yet the time will come that all these Clouds, these Crosses, and Corruptions shall bee blowne away, and they shall shine as the Sunne in the Kingdome of their Father. When *Moses* conversed with God, his face shined, *Exod. 34.* there's no good man that converseth with God, but his face shines too, that is, hee hath a venerable aspect, insomuch as they that will not imitate him, cannot but honour him: *Iohn was a burning and a shining light* (saith the Gospell, *Iohn 5. 35.*) burning with zeale inwardly to God, shining by a good life outwardly to the World. You that desire to shine in Heaven must begin your shining here on Earth: *Let your light so shine,* (saith our Saviour) *that men may see your good works, and glorifie your Father which is in Heaven.* True Faith is in the heart, like a candle in a lanterne, which must not, nay cannot be altogether hid, but discovers it selfe by its own shining light.

Astronomers observe that the *Galaxia*, or the Milky way (as they call it) is a Glorious Circle, and possesseth a great part of Heaven, and yet is all of so little Starres, as have no name nor knowledge taken of them by Astrologers. So no doubt, there are many Saints in Heaven, that shine as the Starres in the Kingdome of God, that were none of those great magnitudes, that the World should take notice of them; but good and blessed Soules that have honestly performed the duties of their inferiour calling, and behaved themselves soberly, righteously, and godly in this World; and so glimmered in a poore estate, like a Diamond that glisters in the dust. In a word, as wee all beleeve and hope that God will one day change our vile bodies (as the Apostle rightly calls them) and make them like unto the Glorious of our blessed Lord and Saviour; so let us now desire and beg of God to change our vile Soules, that they may in some measure bee like the pure and precious Soule of our deare Iesus; that all the fogges and fumes of our unfavoury noysome lusts may bee disperfed and done away, that wee may so shine on Earth, by a godly life and conversation, that wee may bee rewarded with shining in Heaven, in a state of immortallity and incorruption.

Which

Which G O D of his mercy Grant, for J E-
sus C H R I S T his sake, to whom with
the Father and the Holy Ghost, bee given
and ascribed all honour, praise, and
glory; bee done and performed all
service, obedience and duty,
from this time forth
for ever-more,
Amen.

FINIS.